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HISTORIC GREENVALE

Old Greenville Church

1773-1923

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**HISTORIC GREENVALE**  
**OLD GREENVILLE CHURCH**

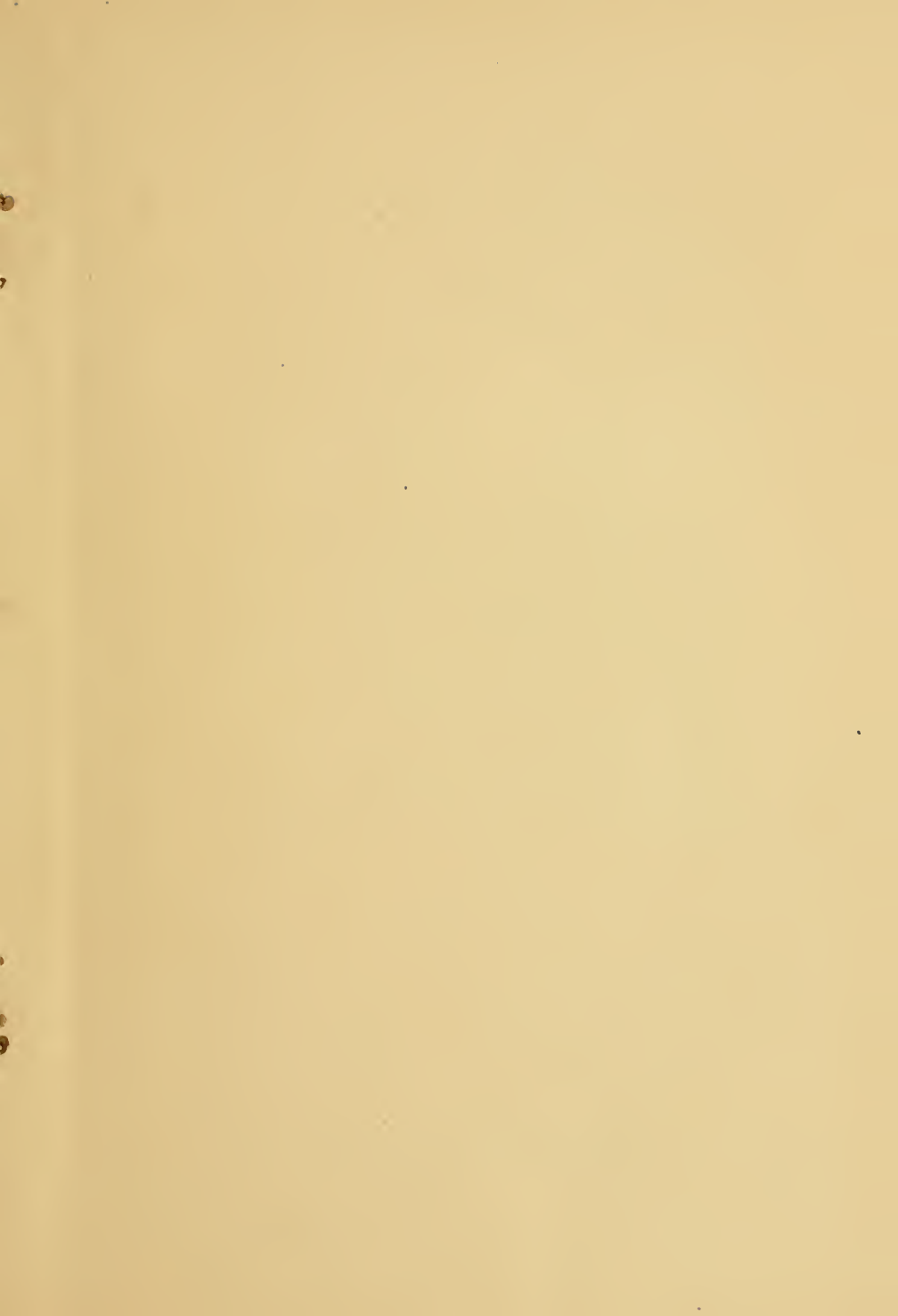
1773 ANNO DOMINI 1923



**JAMES M. DALLAS**

ELSON A. SMYTH,


NO.







Yours truly,  
James M. Barron.



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# Historic Greenvale

*"OLD GREENVILLE CHURCH."*

FROM THE ORGANIZATION OF THE CHURCH  
UNTIL THE CLOSE OF 1923.

WITH A LIST OF MEMBERS OF ONE  
HUNDRED YEARS AGO.

*To which are added a few facts concerning  
the Donalds and Ware Shoals Churches.*

By

JAMES MAXWELL DALLAS.

*Minister of the Church for Twelve Years.  
Author of Missions at Old Mackinaw, Etc.*

1925.

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## FOREWORD

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In writing the history of Greenvale church, the author found many difficulties in the way of a thorough and authentic narrative. The early Sessional records are lost, and no one seems able to tell anything concerning their fate. The existing records date from 1849, and like all country churches they have suffered from careless and incompetent clerks, who have jotted down the most meager details of important and interesting events, that would be of great interest to the folks of our day and time. Sometimes a clerk would appear who took a real interest in his work, and to such a man we owe a real debt of gratitude, for everything pertaining to the ancient church is of literary value. What an interesting volume it would be, could we have known something of the characters of the ministers and elders, who served the congregation through its long history. If we could see them on the stage of life and realize all their peculiarities, foibles, weaknesses and general human conduct, it would bring many a smile, and sometimes a tear to our eyes, as we behold the men and women who kept the banner of the cross flying, amid crude and wild surroundings. The author wishes to express his indebtedness to Dr. Howe's sketches of the early church in South Carolina, to the Sessional records, and the traditions that have been handed down from father to son, through many generations. He hopes that this little book will find its way into the hands of the church members, and the friends of Old Greenvale everywhere.

Donalds, S. C.

J. M. D.



## CONDITIONS AT THE REVOLUTION AND LATER.

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*"The word of the Lord was precious in those days."*—1. Sam. 3: 1

The first settlers in the Greenvale district of Abbeville were Scotch-Irish from Pennsylvania, Virginia, and Ireland, who were attracted there by the lure of cheap land, healthy climate, and fine springs of pure water. The country at that time was an almost unbroken wilderness of woods, with here and there a clearance, where the hardy pioneers had built little log cabins, to be the homes of their wives and children.

### *Crops.*

The crop patches to be seen here and there, growing up among the stumps and trees, consisted mostly of rice, tobacco, wheat, barley, and oats, with an occasional acre devoted to corn, especially in the bottoms along the rivers and creeks.

### *Farm Life.*

The farmer's home life was very primitive, he and his family being clothed in the roughest homespun, while inside the house were to be found a few articles of furniture, mostly homemade of undressed lumber cut from his own woods. The floors of the cottage were made of earth, there were only holes for windows, which were closed at night by shutters, to keep out the wolves and other wild animals. The one big chimney on the gable was built of field-stones daubed with clay, and the housewife had to do her cooking with big and little black pots, suspended on chains, and

hooks, found in the wide fireplace.

*Time.*

There were few clocks or watches to be found in the settlement, most of the folks going to bed when it got dark, and getting up in the morning by daylight. The more fortunate settlers had tallow candles that were made at home to lighten up their humble abodes, while others used rush-lights and pine knots.

*Books.*

There were no books to be found anywhere, except a big family Bible or others of lesser size, which were much treasured, having been brought from Ireland by their grandsires, when fleeing from persecution in that land.

*Fire Arms.*

In every home was to be found a gun of some sort, mostly flintlocks, which were kept for the purpose of killing game, of which the woods were full, and as a defence against the Indians, who were liable to take the settler and his family unawares, oft-times killing him, along with his wife and children or burning down his home.

*Trade and Barter.*

When the settler needed anything better in the way of clothing, than that provided by his own looms, he gladly welcomed the pack-peddler who travelled through the country with his wares, displaying his woolen cloth and flaring colors in womens dress-goods, much to the delight of the mothers and children who looked upon the travelling salesman of that time, as a friend and gossip who knew all the news of the countryside, as well as having a stock of handkerchiefs, with all the colors of the rainbow.

*Roads.*

The roads of the community were mere tracks through the woods, with no bridges over the rivers and creeks, in rainy weather quagmires of mud, full of sinkholes, which had often to be covered with logs.

in order that man and beast might be able to pass over in safety.

*Towns.*

The settlers seldom went to town, as the trading places were far apart, and he contented himself with three or four visits during a year, at which time he carried the little produce he had to sell on horse-back and brought back what he needed in his saddlebags, provided he had any. As money was very scarce, in those far off times, all trading was done in barter.

*Grist Mills.* -----

There being but few grist mills, many families provided their own flour, by pounding the wheat in rude stone mortars, which the women baked into bannocks of rough but palatable bread, cooking the same in the hot ashes of the hearth.

*Spinning and Weaving.*

Many of the women possessed spinning and carding wheels, that their grandmothers brought from Ireland, and spent a great part of their time, weaving, carding, and spinning, for the needs of the family.

*Amusements.*

The lives of the people were very monotonous, with little to look forward to from day to day, but like every generation of our own folk, they had a certain amount of happiness and pleasure. The neighbors would gather in at night to enjoy each others company, smoke their pipes, while some good talker would recite all the news of the countryside. The chief topic of conversation would be the eternal one, of the high cost of living, and the low price paid for pelts, rice, and tobacco. For the young people there would be music of the fiddle and dancing, with ballads and Irish folk-songs to pass away many pleasant evenings. At these social gatherings, many of the young folks fell in love with each other, as boys and girls have been doing since the world began. When the folks were in a serious mood, led by one of the elders who had the gift of song, the Psalms of David could be

heard around the happy meetings by the firesides in the Winter time.

### *School House.*

As soon as the settlers were in a position to do so, they built a school house in order that their children might be taught the rudiments of education, and not grow up in ignorance. The teacher was a man selected from among themselves, who was considered to have the book-learning needed to train the children of the community. He was also considered a person of piety, who would not only use the blue-back speller, but the Shorter Catechism as well. The teacher either lived at home, or was boarded out among the different families, for a certain number of weeks at a time. He was paid in kind, or by fees, which were ample for his simple day and generation.

### *Minister and Teacher.*

The two principal men in the district were the teacher and the minister. Everybody looked up to them as being models of all the virtues, and they were talked about, and criticized around the firesides, times without ceasing.

### *Presbyterians.*

Most of the Scotch-Irish were Presbyterians in the early days, with a sprinkling of Baptists, and some time later, many turned to Methodism when without a church of their own particular denomination. They were a deeply religious people, serious-minded, having family worship in their homes, and the greatest event of the week, was going to church on the Sabbath. All the family attended church, from the grandfather to the youngest child. The church was the largest and most important building in the district, built of hewn logs, ceiled with hand-dressed boards, and covered with clapboards. The place selected for its erection, was generally a grove of oaks, with a spring within handy reach.

The cemetery where the rude forefathers slept



their great last sleep, was beside the church, and their graves were marked by rocks set at their head and feet.

### *Built of Logs.*

The school house was generally built on the same lot as the church, and of the same kind of material.

### *Modes of Travel.*

The people came to church on horseback, the man and his wife riding together while the children did likewise. Some of the more fortunate settlers possessed a wagon and a pair of mules, whole families coming to church in that kind of vehicle the envy of all the rest of the folks, who could not afford that luxury.

### *Church Hours.*

The services at the church lasted as a rule for over two hours, and on special occasions, such as Communion Sabbath, or the funeral of some deceased brother or sister, they were prolonged for three hours. Inside the church all was very dignified and solemn, and woe-be to the boy who got restless, and was bold enough to rise and go out. He was counted the neer-do-well of the community. Before and after the service, the folks gathered under the trees, to exchange greetings and the news of the past week.

### *Long Sermons.*

... The sermons of those days were divided into heads, the more heads a preacher used, the more learned and profound he was supposed to be. Everybody carried their Bibles to the church, and kept them open during the services, in order that they might turn to the references, as the preacher desired. When some of the congregation got sleepy, in the warm Summer days, it was the habit of the minister to pound upon the pulpit, that he might wake them up.

### *Songs of Praise.*

The songs used during divine worship were the Psalms of David exclusively, hymns being few and un-

inspired. There were no organs in the churches, the singing being led by a man called the precentor, who was supposed to have the gift as a singer.

### *Discipline of the Kirk.*

The lives and conduct of the members were closely looked into by the elders, who along with the minister, had oversight of the congregation. Church trials were frequent, and the censure of the church made an outcast of a man or woman, until they repented, confessed their sins, and were restored to fellowship.

### *Preachers of the Gospel.*

The preachers of those days rode on horseback, over a wide district, holding services in scattered congregations, and never being able to stay very long in one place, owing to the vastness of the work, and fewness of the ministers. They were a pious, godly, hardworking class of men, who endured all kinds of hardness, for the sake of the Gospel. The support they received was pitifully small, much of it being paid in kind. Among the stuff given them by some congregations, as part of their salary, was a gallon of whiskey every year. Drinking at that time was universal among the people, and it was counted all right, for the minister to take a dram. Whiskey and peach brandy, were supplied to the guests at christenings, weddings, and funerals. Only the stingy omitted those courtesies, and were condemned by all the rest of the people for their selfish greed.

### *The Holy Sabbath Day.*

The Sabbath day was kept holy, no work being permitted on the day of rest. No books or papers were allowed to be read, with the exception of the Bible. There was no visiting of neighbors, and in all the homes of devout members, no cooking was done, it being all provided for on Saturday preceding. It was an age when the Ten Commandments were taught, and impressed on the minds of children. It was a strict wholesome, hardworking age, without riches or pov-

erty, which produced men and women of honest solid character.

### *Early Marriages.*

The young people married early, and begat large families. Weddings were events of great interest in the district, and usually lasted for a whole week, in which there were much eating, drinking, and dancing for all who took part. After a wedding, the larder of the old home was generally empty, being cleaned out of food, by the prolonged festivities. Before the wedding the young man had built a log cabin for his bride, where they settled down to face the stern realities of life, under their own roof-tree.

### *Prosperity in South.*

The age of real prosperity for the South, and for the district began about the year 1800. The rice crop on which they depended so much for a living, had been a failure for several years, and the farmers had to gradually change their methods of husbandry, and try to raise something else. Up in Virginia, the farmers were having good success with cotton, and it was not long until the farmers in the Greenvale district, were experimenting with the same crop. While the cotton showed good results, in our red clay land, laborers were very scarce, and having but few implements, it took the farmer all Summer, to raise a couple of acres of the staple, along with his other crops.

### *Introduction of Slavery.*

In Virginia the farmers met the difficulty of labor in buying slaves from Yankee dealers in African Negroes, whom they had brought to this country in the chains of slavery. The darkies were put to work in the cotton fields by their masters, and soon paid for themselves, in laboring from sunup until dark, and living on the coarsest kind of food. This plan worked so well in Virginia, that it was not long until the farmers in South Carolina, importuned the legislature, to pass a law legalizing slavery, so that they too might take advantage of the labor of the black man. In spite

of the warm opposition, of a large and influential portion of our people, with most of the ministers of religion on their side, slavery became the law of the state, and labor on the cotton fields became plentiful. Slave quarters sprang up on most of the large plantations, and negroes were bought and sold like cattle on the block. Cotton brought with it a new era of prosperity to the South, with a succeeding development, hitherto undreamed of. New and better homes sprang up everywhere, commodious schools, better roads, were also the signs that a brighter day had dawned for Dixie. The wilderness was being turned in to a land of smiling plenty, and on every hand the evidence proclaimed progress and prosperity.

### *Seeds of War.*

While all this was going on, thoughtful men and women were not satisfied, that slavery was best for their beloved state. They looked upon the whole system as an enormous evil, that some day would bring upon them and their children, the wrath of an angry Deity. No amount of prosperity could in their hearts atone for the curse, that was hanging over their homes and firesides, sowing the seeds of an awful war, that was to fill the land with bloodshed, and cost them the lives of their dearest sons, with untold millions of property, which was left void and broken with ruin and decay. Amid such changes that have taken place in the history of the district, and state, ever since the Independence of the American colonies, even unto the present day, still stands that ancient house of God, proclaiming the good news of a glorious salvation, to everyone that believieth.

## **HISTORIC GREENVALE**

**"Old Greenville Church."**

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**REV. WILLIAM RICHARDSON**

**(1765)**

*"The voice of one crying in the wilderness."—Matt. 3. 3.*

The Rev. William Richardson a graduate of Glasgow University, Scotland, was the first minister to preach to the Scotch-Irish settlers in the Long Cane Creek community. Whether he was sent out by the Church of Scotland, or the Irish Presbyterian Church, is not known, but he seems to have spent sometime holding meetings, in this section of the old Abbeville District. Greenvale church probably dates back to the result of his labors, and began to have an existence in 1766.

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### *Church Name.*

The church was first named Saluda, being erected near the river of that name. The building was possibly built before the year 1773, but the writer has been unable to discover the site of this ancient structure. In 1784 the congregation acquired forty acres of land, on the Barmore estate, and the church was removed to its present location in that year. The former name proved unsatisfactory to many of the people (tradition says) and so it was changed to Greenvale, a place in Ireland, which was dear to many of the Irish settlers. The name also fitted the location, as the church was erected on a green spot in the woods, leading to a little vale, wherein was a fine spring of sparkling cold



water. From the earliest times, the name has been misspelled and corrupted to "Greenville" by which name the church has been known for generations. Sometimes people call it "Old Greenville" church, while others in recent times have reverted to the original name, which they consider the most appropriate and beautiful

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REV. JOHN HARRIS

(1773—1784)

*"There was a man sent from God whose name was John."—Jno. 1:6.*

In 1773 a petition was sent from the congregation to the Synod of Philadelphia asking for the services of a settled pastor. Before, and at this date, the congregation had been depending on the services of travelling preachers, who never stayed long in one place, owing to the sparsity of ministers, in those early times. The request of the people being granted the Rev. John Harris was sent South to take charge of the church. Mr. Harris was a native of Wales and had been pastor for some years of the Snow Hill church in Maryland the first Presbyterian congregation organized on the American continent. Mr. Harris lived here in the stirring days of the American Revolution and was an ardent Whig, as were all his congregation. He was hated by the Tories, for his bold outspoken utterances in favor of independence. He was a powerful man physically, and went about in those troublous days, with his trusty rifle strapped to his shoulder, in case of surprise. It is said he even carried his rifle into the pulpit, in case the Tories disturbed his people at worship. Mr. Harris was a member of the South Carolina Congress, and rendered good service in that body, to the cause of the American colonies. He had a great reputation as a healer as well as a fighter, and when the settlers were sick, they sent for old Dr. Harris. He was the only Presbyterian minister in the Abbeville district at that time, where most of the people were of the Calvinistic faith. He continued to look after the

interest of his flock until 1784, and had the satisfaction of seeing the sturdy infant Republic of the West, started on its great and wonderful career. We do not know how or where he died, but the church keeps his memory green by an artistic marble tablet on the wall, dedicated to his memory.

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REV. ROBERT HALL

(1784—1791)

*"The Lord is my strength and my shield."*—Psalm 28:7.

In 1784 the church sent a deputation to the Presbytery of Orange, asking for the services of a minister, to succeed Dr. Harris. Robert Hall a probationer took charge of the church that same year. He was ordained pastor of Greenvale and Long Cane churches, in 1785. The ordination took place in a booth, erected in the woods half way between the two churches. This had to be done to keep the peace, as the two congregations could not agree, as to which church the ceremony would be performed in. Mr. Hall's labors were blessed by twenty members being added to the church. Mr. Hall continued to serve the church until the year 1791, when his health became impaired, and he was forced to resign. Before this event he had been unable to preach for eighteen months. During the remainder of his days he traveled in the West in search of health, and died very suddenly, while so occupied, in the year 1797. He was a man of a lovable character, but handicapped during his ministerial career by weakness and ill health.

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REV. ROBERT G. WILSON, D. D.

(1794—1798)

*"They have oppressed the stranger wrongfully."*—Ezek. 22:29.

Robert G. Wilson, a native of York district, was licensed by South Carolina Presbytery, and took charge of the congregation in 1794. He was ordained at

Greenvale church on May 23rd, of that year. Mr. Wilson served Greenvale and Long Cane for three years as pastor, and at the end of that time this church for some reason refused to pay the half of his salary, so the Presbytery dissolved the relationship between the minister and church. It is curious to note here, that in spite of all this, he continued to supply the church for a year longer, without any stated salary. Mr. Wilson, was a very distinguished scholar, and one of the greatest men that ever occupied this pulpit. He was, when at school a fellow student of Andrew Jackson,

He was a bitter opponent of slavery, which was being introduced into South Carolina, while he was pastor of this church. He fought the passage of the bill before the Legislature, which legalized the—traffic—in slaves denouncing the measure, as one that would bring a curse and blight on the fair name of the state, and cause untold misery to the people of succeeding generations. When slavery became the law of the land, Dr. Wilson resigned, his charge, here, packed up his belongings, and left the state for good. He declined to live in his native state which had degraded herself by enslaving the black man. Before leaving for Ohio, he was offered the chair of President of South Carolina College, and also that of the Academy in Augusta, Ga., both of which he declined.

He became the head of the University of Ohio, where he labored for many years. Princeton conferred on him the degree of D. D. He died in his adopted home in his eighty-third year, full of years and honors. He was one of the brightest and brainiest men of his age, and it was indeed a high honor for this church to enjoy his ministry for some years.

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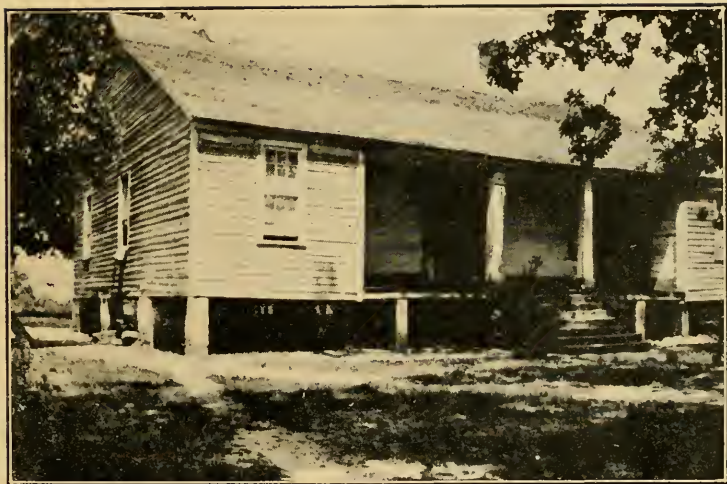
### REV. HUGH DICKSON

(1800—1847)

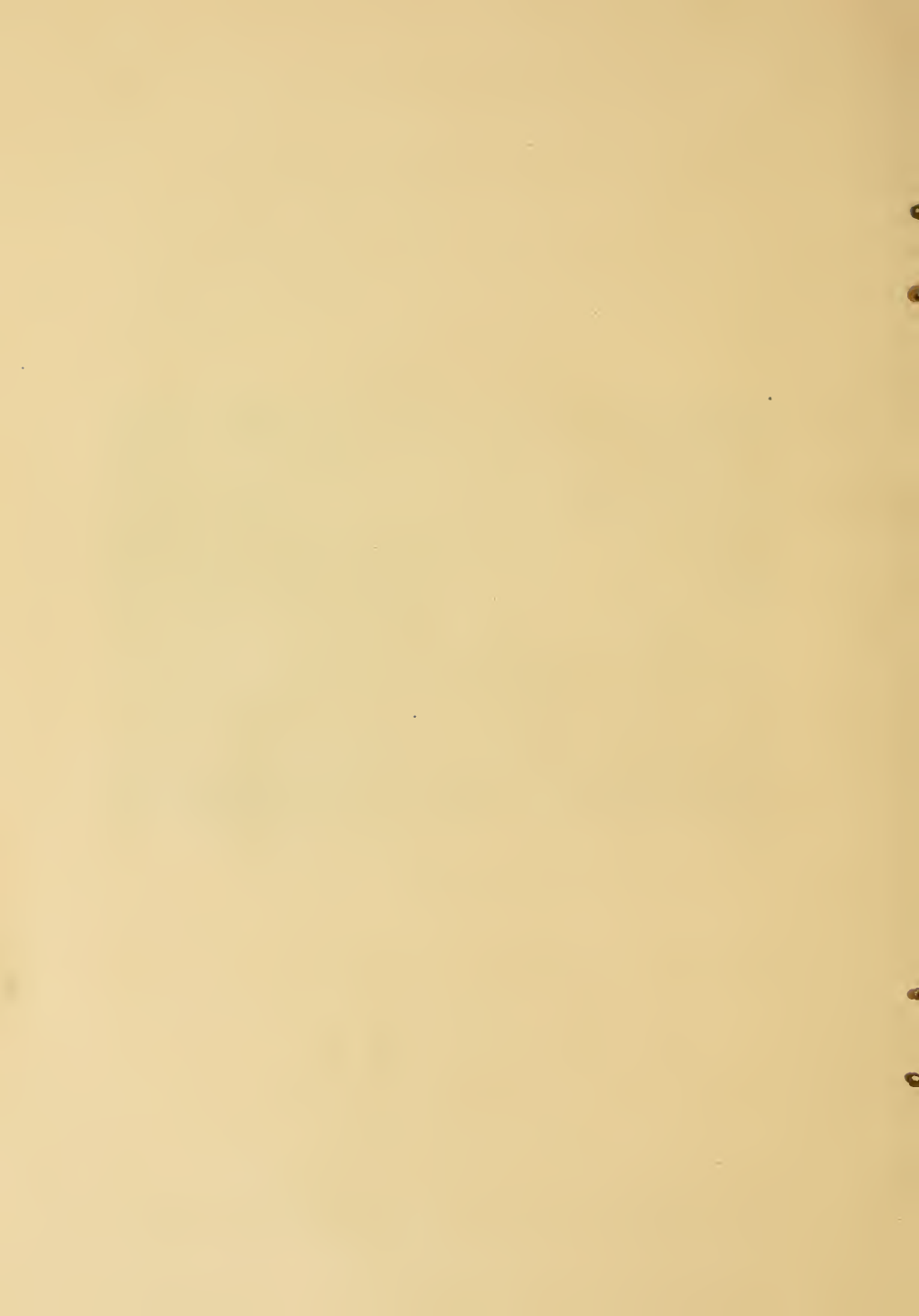
*"I thank Christ that He counted me faithful."*—Tim. 1:12.

Rev. Hugh Dickson became pastor and was installed in the year 1800. He continued pastor for the





OLD GREENVALE CHURCH 1804—1853.



long period of forty-six years. At that time the church had two elders, and forty members. Many of the former members had removed to the Pendleton district, drawn there by the lure of cheap land, and the church being vacant for about two years, the morality and piety of the district was at low ebb. The house of worship being out of repair, a new one had to be built, which along with the poverty of the people and the general indifference to religion, taxed the energies of the young pastor to the utmost. In 1807 the people declared to Presbytery that they were unable to pay the minister's salary, which was \$350.00 per year, and Mr. Dickson generously forgave them the debt. Perhaps he was able to do this, as he was a farmer as well as a preacher, and in after times was quite well-to-do, and a large owner of slaves. A revival added fifteen members to the church in 1815. The church continued to grow under the care of its faithful pastor until the year 1833, when the congregation became interested in one of the political questions of the day, which divided the church into two parties, and nearly caused its ruin, by the withdrawal of many families from its membership. The question of Nullification cursed the church for fifty years, a thing that seems very curious to us, who always have believed that the church and politics, had nothing in common, and have no place in the worship of our Lord Jesus Christ. Mr. Dickson was a man of deep convictions, and took a great interest in politics, which proved very unfortunate for the congregation. He was not an orator, but used a great many homely phrases and peculiar expressions, that were well known among his people. He dispensed a fine hospitality at his farm home, and kept open house for all who came his way. For his day and generation he was a great traveller going all over the Southern States, visiting missions of the church scattered over a wide area. He established several churches among the Indians, one at least existing to this day, which recently celebrated its centennial.

Mr. Dickson was a great favorite at Communion

seasons, with all the churches in the Piedmont section, and in fact his name was a household word among Presbyterians. He was very much interested in young men, and at least educated one man for the ministry. He also adopted an orphan girl and raised her as his own daughter.

In appearance he was a man of ruddy complexion, strong in body, and in his old days very bald. He lived on his farm until his death, and only gave up the pastorate of the church in 1847, when too feeble to do the work. He died in 1853, and is buried in the cemetery of the church he loved so well. At his death the congregation numbered one hundred and forty members of which fifty were slaves.

The year before he died he had the satisfaction of seeing the present church built, for which he had earnestly planned for many years. For its day and generation it was a handsome and dignified building, and although we often compare its plainness with the more ornate structures of our day, yet it stands a monument to its builders, and the simple piety of the people, who erected with their meager means, a house for the Lord of Hosts.

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### REV. JOHN C. WILLIAMS

(1847—1868)

*"Singing and making melody in your heart to the Lord."—Eph. 5:19.*

Rev. John C. Williams succeeded Father Dickson as pastor in the spring of 1847. He was licensed by the South Carolina Presbytery. He was a man greatly beloved by his people, and had a great talent for singing, which won for him the title of the "sweet singer of Greenvale church." He served the church for twenty-one years. He was a graduate of Erskine College in the class of 1842, the first that was ever graduated from that institution. All the class became ministers except one. Mr. William's home was on the farm, where the remains of his dwelling still stand. He was an able preacher and a scholar of some repute, being

at one time president of the Cokesbury Female College. During his pastorate the church had many fine revivals, especially one that is not forgotten to this day, which was conducted by the celebrated Dr. Daniel Baker in 1853. Dr. Baker was known all over the South, as the most celebrated evangelical preacher of his time, and age. He laid like all the preachers of his time, great emphasis on saving sinners from the awful hell that awaited the impenitent. Perhaps we preachers of today, make it too easy to get to Heaven. Anyway our mode of presenting the gospel of Jesus Christ, is different than that of Dr. Baker's time. The church during Mr. William's pastorate had the largest membership in her history, made up of 168 Whites, and 90 Negroes..

During Mr. Williams' pastorate occurred the great War Between the States, which left the South at the end of four years prostrate and poverty-stricken to an intense degree. Mr. Williams was opposed to slavery as a system but was an ardent supporter of state rights, and was a true son of the South in his patriotism and belief in the Confederacy. During the war Greenvale church sent many of her best sons to fight in the great battles, that have made history. Many of the men and boys that went out with such high hopes, died on the battlefield, or lived to return gaunt, weary, wrecks, to again take up the task of making a livelihood, on their neglected and desolate homesteads. The pastor during this long conflict, was the father and comforter of many families in their poverty. He went from place to place doing good, and with his words of hope and prayers of faith, helped many a poor woman to continue the struggle of finding food and clothing for her children, while the husband was away up in Virginia following the fortunes of Jackson and Lee.

He shared the trials and tribulations of that period, when going to the old church on the Sabbath day, was the only outlet for the pent-up feelings of those who were anxious and careworn over the unseen and

unknown fate of loved ones who were far away. When the congregation met under the oaks, it was then that all the available news was retailed this and that rumor discounted, and the probable outcome and peace foreshadowed. When the war was over even although the South was broken yet were there thankful hearts that saw the remnant in grey return to their places in the dear old church.

In the year 1868 Mr. Williams received and accepted a call to a church in Mecklenburg Presbytery North Carolina and commenced his work there. Owing to his enfeebled constitution it was with great difficulty that he carried on his labors in his new charge. He only preached there for a few months being cut down one Sabbath morning by a stroke of paralysis, as he stood in his pulpit to deliver a message for his Master, Jesus Christ. From this distressing trouble, this gentle man of God, never recovered. He died after much suffering in 1874.

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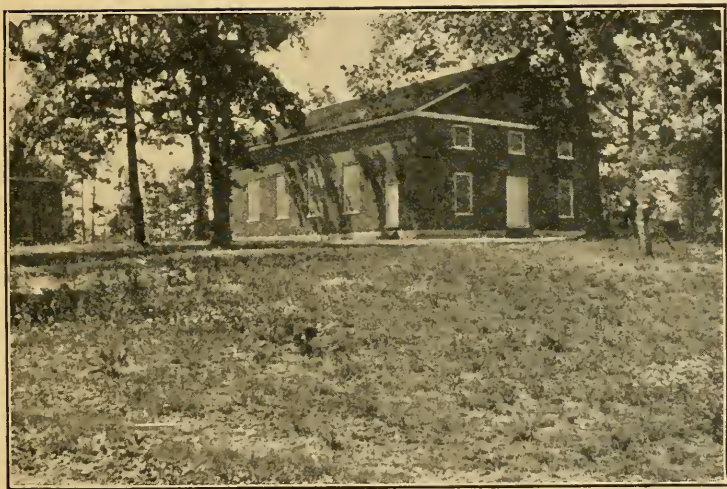
REV. W. F. PEARSON

(1868—1893)

*"The laborer is worthy of his reward."*—1 Tim. 5:18.

Rev. W. F. Pearson became pastor in 1868, and continued in charge of the work here for the long period of twenty-five years. Mr. Pearson was a native of South Carolina, and a graduate of our Seminary in Columbia. He was a man greatly beloved among the people, being of a very friendly disposition, and he and his good wife were welcome guests at every home in the district. He was also pastor at Long Cane for half his time he being the first pastor in seventy-one years to hold office in both churches. He received his salary once a year, in the month of January, and living must have been remarkably cheap in those days, according to the salaries paid the ministers of that time. He was very faithful to all the duties, pertaining to the work of the pastorate, and spared not himself in the interests of his church and people. During his





OLD GREENVALE CHURCH 1853 UNTIL THE PRESENT





ministry the church made progress, although in 1882 the church reported to the Presbytery, its inability to have a Sunday School. The greatest event of Mr. Pearson's time was the celebration of the Centennial of the church in 1884. As the church had a settled pastor in 1773, it seems to me that the church was at least one hundred and ten years old at that date. Perhaps they were thinking of the incorporation of the church about 1784 in order to hold its property of 40 acres.

The Centennial of the church was celebrated during the month of October 1884, and was the cause of much rejoicing in the congregation. The Rev. Dr. Palmer of New Orleans, was the preacher on the occasion, and the fame of this prince of expounders of the Word and noted orator, drew to the old church two thousand people, who listened spell-bound to this man, whose name was in all the churches. The whole history of that very important and rare event was written at the time by Mr. J. C. Caldwell clerk of the church, a most efficient officer, and one of the finest penmen of his day and age. He was the best and most capable clerk the Session of the church ever had. It is interesting to note, that during this pastorate, the former negro members, who used to sit in the gallery, had all disappeared from the church by the year 1872. After the Emancipation act, they slowly left the church to organize congregations of their own. As there is no Negro Presbyterian church in this neighborhood, they must have drifted into other denominations that minister to the black man.

During the last part of Mr. Pearson's life his health failed him, and he had to give up his loved work of preaching the gospel. He died thirty years ago, at his home in Due West, mourned by his own people, and a wide circle of friends. Monuments on the wall of this sacred edifice, testify to the high esteem in which Revs. Hugh Dickson, John C. Williams and W. F. Pearson, were held by their devoted congregation.

## ...REV. JOHN T. Mac BRIDE

(1894—1899)

*"For the joy set before him endured the cross."*—Heb. 12: 2.

After the death of Mr. Pearson, the church was supplied for a short time by various preachers, including Rev. Mr. Henderson of Cokesbury. In the year 1894, the Rev. Dr. John T. MacBride of Pendleton took charge of the congregation and continued as pastor until the year 1899. Dr. MacBride's father was no stranger at Greenvale church, having preached there at various communion seasons. The son was a gallant veteran of the War Between the States, and had a fine record as a soldier, and a Christian. During the long period of the war, he contracted disease that undermined his constitution, and he never was a well man during the remainder of his life.

While pastor he lived in Donalds, and was highly esteemed by all the people. In 1894 the biggest revival the church ever had took place under his ministry. That year saw no less than sixty names added to the membership roll. Dr. MacBride continued to give the church good service, until his bodily strength made it impossible to longer continue as pastor. He was a man of fine physique, and a splendid preacher. He retired to spend his last days at his home near Liberty. While pastor here he had a heavy cross to bear, and in retirement his physical sufferings were so great, that it was a relief to all his friends when he was called home. Besides being a brave soldier of the Lost Cause, he was also a good and faithful soldier of Jesus Christ.

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REV. W. G. WYLIE.

(1900—1905)

*"While he was yet young began to seek God."*—II Chron. 34:3.

In the month of September 1900, Rev. W. G. Wylie became pastor, and continued in that relation-

ship, for the period of five years. Brother Wylie was a young man of great activity and rugged abundant health. He entered into the work with great enthusiasm, and for a number of years carried it on in the spirit of progress and advancement, in everything pertaining to the good of the church. He was greatly liked by all the people, especially among the young, for whom he did excellent work. His health failed him during the last years of his ministry, and he had to seek a change. From this congregation he went to Gerogetown, and then to a charge at Bowling Green, near Gastonia, North Carolina, where he did not live but for a short time. Cut off in the prime of life, his death caused universal sorrow in this flock, that he loved with all his heart. During his pastorate, the church had a large number of new members added to the roll, and many improvements made in and around the church. The present pulpit, chairs and communion table were placed in the church during his ministry.

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REV. T. D. CARTLEDGE

(1906—1910)

*"Do the work of an evangelist."*—II Timothy 4:5:

Rev. T. D. Cartledge of Georgia, was elected pastor in 1906, and continued in charge of the church four years. Mr. Cartledge was a preacher of ability and a faithful pastor. During his ministry the church made slow but steady progress, and on the whole things moved along in a quiet and satisfactory manner. The church had commenced to do better financially and both the pastor's salary and the benevolent work of the congregation showed an increase. The minister also received his salary at stated times, which was a great improvement over the old method of paying it once a year. The spiritual life of the church also showed that the Holy Spirit was working on the hearts of his people. Mr. Cartledge resigned the charge in 1910 being called to a church in Charlotte, N. C. After serv-

ing churches in North Carolina, and other states, he is now pastor of the church at Westminster, S. C.

Since the above was in print, we learn from the public press, that this loyal and devoted servant of Christ had passed to his Heavenly reward. Mr. Cartledge died in an hospital at Greenville on December 16, 1925, after a short illness. His remains were taken to Royston, Ga., for burial.

Servants of God well done,  
Rest from your blest employ,  
The battle's o'er the victory's won,  
Enter your Masters joy.

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REV. J. M. DALLAS.

(1911—1923)

*"His servants shall serve Him."*—Rev. 22:3.

Rev. James M. Dallas was called to the pastorate in 1911. He is a native of Scotland, and was the second foreign born American, to be installed over the congregation in one hundred and fifty years. Mr. Dallas was educated in the public schools, and Anderson's Institute of his native city, Elgin, and at the Presbyterian college of Michigan. He was licensed by the Presbytery of Saginaw in 1897, and ordained in the college church by the same Presbytery, in 1899. He has held pastorates in Inwood Western Ontario, and Spanish River Algoma, Canada, Calkinsville, Mackinaw City, and Morrice, Michigan, Friendship, Memorial, Donalds and Greenvale, South Carolina. He preached in many churches in Scotland, during his several visits to his native land, including five churches in the city of his fathers. During the year 1922, he visited England and Scotland, preaching in the cities of Edinburgh and Glasgow. He is the author of many papers and booklets on various subjects, and has been writing for the public press of America and Great Britain, for the last thirty years. In 1910 he won the prize for

the best Christmas story in the Northern Scot, in competition with all the writers of Scotland.

Mr. Dallas became an American citizen in 1904 and while pastor at Mackinaw City, was sent by the Presbytery of Petoskey as a fraternal delegate to the Episcopal Synod of Michigan, where he delivered an address on church union.

The writer and Mrs. Dallas were the first persons in the new mill town of Ware Shoals in 1907 to inaugurate Christian work for the community, and carried it on for a number of years. He helped in the work of building the first church, the public school, Sunday school, and the general welfare work of the village. Mrs. Dallas organized the women and girls missionary societies, and carried them on successfully.

She performed a general philanthropic work for eleven years for the benefit of the mill workers, going in and out of the homes on her mission of mercy, until her name became a household word in every part of the town. She trained hundreds of young people in the Scriptures, who would have been ignorant of the Word of God, but for her untiring efforts. For all her work, she received no monetary compensation whatever. The many young people whom she trained will not forget, unless gratitude has been banished from the earth. In the year 1909 Mr. Dallas organized the Memorial Presbyterian church of Ware Shoals with over thirty members. For many years he looked after its welfare and gave much hard work on its behalf. Presbyterian churches in a mill town have a hard road to travel, and none more so than in that interesting community by the Saluda river.

The author and his wife carried on the work at Ware Shoals for fourteen years, amid great discouragements and much self-sacrifice. Along with their other work, they devoted much time to the upbuilding of the church, Sunday school, and women's societies at that place. They saw the membership rise to eighty only to fall again to a lower figure owing to the un-



stable and migratory habits of the people. Through all those years of struggle to keep the Presbyterian banner flying in this mill town, which was the only work of its kind in the county, the pastor and his wife received no help or assistance, financially from the Presbytery.

The people of the village owe their beautiful cemetery on the hill by the side of the river to the efforts of the writer. A few years ago he selected and consecrated the ground at the request of the Company. He also buried the first person laid to rest there.

The author was called as pastor to Friendship Congregation, Laurens County, S. C., in 1909 and served that people for twelve years. He revived the church at Friendship, bringing the congregation up from twenty-four members to one hundred and twenty-four, rebuilt the church, and made it one of the finest country churches in this part of the State.

Mr. Dallas began his labors with the historic Greenvale church in the fall of 1911, serving the church for the period of twelve years, in which took place some of the most stirring events in the history of our great country and the world. He will leave an account of his work for the congregation to some future historian who he trusts will in a fair and impartial manner, and in the kindly spirit of brotherhood, tell this part of the story to future generations.

However, I think you will agree with me, that in such a history as this, it will be right and proper, to mention some of the outstanding events, of a pastorate that has lasted for over twelve years, covering a period in which the world has passed through the most terrible war, and general upheaval of civilization, that our earth has ever known.

**1912**—First Children's Day ever held in the church, July, 7th.

Interior of church redecorated, September 27th.

Erection and dedication of the Monument to the Scotch-Irish pioneers, October 6th.

**1913**—Erection and presentation to the church

of Memorial tablet by the pastor and his wife containing names and dates of service of all ministers, since 1773, until the present, March 27th.

**1914**—Every member canvass adopted in the congregation for the first time, March 4th.

Erection and dedication of the Confederate Soldiers Monument, in memory of the men and boys of the congregation, who fought and died in the War between the States, August 29th.

**1916**—Entertained Presbytery for the first time in thirteen years. September 4th.

**1917**—Sunday School Convention held here first time. April 1st.

Erection and presentation of marble memorial by the pastor in honor of Rev. John Harris first settled minister of the church, September 29th.

**1918**—Exterior of church renovated and painted, roof resingled.

First congregational picnic held with great crowd present. July 6th.

Dedication of flag with 11 stars for each of our boys serving in the United States army. July 6th.

Beginning of C. E. work in the church by the formation of a society, September 1st.

Epidemic of influenza caused the church to be closed. Many members sick with the disease, and some died. October 13th.

End of the World war. Thanksgiving service, November 11th.

**1919**—Great welcome home picnic, and service at the church for our returned soldiers who fought in the war, and served their country in other ways. July 19th.

**1920**—Church buys home as future manse for her ministers, January 15th.

Subscriptions taken in the church for Million Dollar Fund.

**1921**—Meeting in the church of the South Carolina Presbyterial. April 2nd.

Drake reunion at the church, First reunion of family and connections. One of the biggest crowds ever seen there. August 16th.

First public wedding ever held in the church, during its entire history of one hundred and fifty years. October 19th.

**1923**—Great revival in Sunday school work. For the first time in her existence, the church has a Sunday school roll of 135 members, with an average attendance of over one hundred.

Wonderful record made by the Women's Society in the way of giving to the Lord's work. During the pastorate over one hundred names were added to the communion roll.



## ELDERS OF GREENVALE CHURCH

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*"And one of the elders saith unto me weep not, behold the Lion  
of the tribe of Juda.—Rev. 5:5.*

(Since 1773)

George Reid, James Dobbins, James Watts, James  
Seawright.

(1800)

John Bell, John Weatherall, George Brownlee,  
Edward Sharp.

(1815)

Issac Cowan, John Seawright, Samuel Agnew.

(1830)

John Donnald, William Means, A. C. Hawthorne,  
Abram Haddon.

(1836)

Lydall Williams, John Weatherall, John McKit-  
trick.

(1841)

James Cowan, Robert Brownlee.

(1847)

Joseph Dickson, Samuel Donnald, D. L. Donnald,  
R. A. Archer, Andrew Stevenson, W. W. Higgins.

(1869)

J. M. Hawthorne, J. N. Seawright, J. C. Hodges,  
J. C. Caldwell, W. C. Winn, R. C. Brownlee.

(1889)

J. L. McCord.

(1895)

A. A. Pearson, J. C. Mundy, J. W. Simmons.

(1900)

L. B. Nickles.

(1901)

G. W. Sharp, W. O. Brownlee.

(1903)

E. W. Hagan, J. N. Gordon.

(1921-22)

Thomas Johnson, Oscar Nickles, W. H. Leith, J.  
R. Nickles.

## DEACONS SO FAR AS KNOWN.

*"To the saints with the bishops and deacons."*—Phil. 1:1.

Issac Richey, James Seawright, Benjamin Smith, James H. Nichols, R. Hawthorne, W. T. Cowan, William Hawthorne, W. J. Donald, J. B. Cowan, John Cowan, R. C. Dunn, George N. Nickles, W. R. Dunn, N. P. Mellwain, R. W. Drake, William McKee, Brown Bowie, Joseph Haddon, John Devore, W. S. Jordan, Treasurer, George P. Haddon.

## Benevolent Funds contributed by the church at stated periods since 1846.

*"Bring ye all the tithes into the storehouse."*—Mal. 3:10.

1849—\$56. 1859—\$101. 1869—\$107. 1879—\$54. 1889—\$91. 1899—\$50. 1909—\$200. 1919—\$1,400. 1920—\$1,819. 1921—\$1,844. 1922—\$1,179. 1923—\$1,349.

## Number of Church members in Greenvale Church during various periods since 1800.

*"They shall walk in white for they are worthy."*—Rev. 3:4.

Year	White	Colored
1800	40	—
1848	100	50
1855	146	66
1860	127	79
1865	146	82
1870	108	13
1880	155	—
1890	149	—
1900	143	—
1910	175	—
1923	208	—

## Colored Brethern.

The colored members of the old church, were slaves belonging to the different white families of the

congregation. Only the well-to-do were able to own Negroes. On the Sabbath day they occupied the gallery reserved for the darkies, and had their own doors of entrance, on each side of the building. They were baptized as Bill, Jack, Tom, Mary, Jane or Betsy, as the case might be, servants to this, and that white man, in the congregation. The only surnames they enjoyed, were those of their masters. On Communion Sundays the sacred elements were dispensed to them, after the white people had been dismissed. After emancipation, and during the stirring days of the Red Shirt Men, the colored people gradually disappeared from the church, and were seen no more. It is said, however, that one or two old people attended service until death.

## NOTES ON GREENVALE CHURCH HISTORY.

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### Immigration.

*"Until the day break and the shadows flee away."*—Cant. 2:17.

From 1800 until the beginning of the Civil War, the church lost members by their migration every fall to Mississippi and Alabama. They went there to find cheaper and better land, or at least that is said to be the motive, that lured them from South Carolina.

### *Break with Northern Church.*

In the year 1861 the church petitioned Presbytery, to break off relations with the Presbyterian church in the Northern States. The breach made between the two sections of the church at that time, has never been healed.

### *Killed in the Civil War.*

The following men belonging to the congregation, were killed in the war fighting in the Confederate armies, W. W. Higgins, killed at Fredricksburg; George B. Richey, at Gaines Mill; A. H. MacGee, at Gaines Mill; and James R. Hawthorne, at Spottsylvania. That many others died from disease and wounds, contracted during the war, there can be no doubt, but unfortunately we have no record of their names.

### *The Old School.*

The old school belonging to the church which did excellent work in its day and generation, was torn down several years ago to make room for an extension of the cemetery.

### *The Grave Yard.*

The cemetery was begun about 1800, and con-

tains many graves of an ancient date, some of the inscriptions on the stones being almost impossible to decipher.

### *Church Land.*

The church owns forty acres of land, but whether this land was gifted to the congregation by some pious individual of the Barmore family or purchased by the people in 1784, we are unable to say. The church was incorporated to hold this property by the Legislature of South Carolina in the year 1787.

### *Endowment Fund.*

In the year 1836 an endowment fund was started in the congregation, the members subscribing a certain amount every year, for the support of the gospel ministry in the church. By the time of the Civil War this fund amounted to about five thousand dollars, the interest going towards paying the salaries of the preachers. During the troubled period of the war, the money was mostly lost, the holders of the notes being unable, or in some cases unwilling to pay the same. A small part of this money still remains, and is used for the purpose indicated by the founders.

### *Church Discipline.*

The discipline of the church towards its members in the olden days was more severe, and exercised in the case of individuals, without fear or favor. Some of the cases summoned before the Session, had an amusing side to them, when men charged with drunkenness denied the fact, and stoutly maintained that they were far from being in that condition being able to stand on their own legs, and had a hazy recollection of what was going on around them. Unfortunately the discipline of the church today is too slack, and some members break the rules with impunity, without making amends to the Session or confessing their sins.

### *Old Communion Table.*

One of the oldest relics formerly possessed by the church, was a Communion table made by Christ-

ian Rasor an elder, and presented to the congregation in 1800. The table was removed several years ago, and the present where-abouts of this precious and interesting relic of the past, is unknown to the writer. Its disappearance was a greivous loss to the church.

### *Mother of Churches.*

Greenvale is the mother of two other churches, and the foster mother of many others of different denominations. She gave sixty members to establish the church in Hodges in the year 1899, and twelve to the church of Donalds in 1902.

### *Revivals.*

Revivals have been held at the church every Summer from time immemorial, and many celebrated preachers have conducted services here. Among the most prominent were Rev. David Humphries, McNeil Turner, T. L. MacBride, 1846. A. D. Montgomery, 1853 Dr. Daniel Baker, 1853. A. A. Morse, 1855. John McLees, 1857. W. T. Farrow, 1866. J. L. Gerardeau, 1870. J. O. Lindsay, 1872. F. Jacobs, 1875. John Adger, D. D., 1879. Dr. Mack, 1882. B. F. Palmer, D. D., 1884. In more recent times many prominent ministers have taken part in the special services which have always brought a blessing to the church in spiritual things.

### *Ancient but Young.*

Through all its long history until the present the church has been faithful to the faith of the fathers, and to the great head of the church, our Lord Jesus Christ. From her, the mother, have gone out two daughter congregations that are doing good work over a large neighborhood. The venerable organization itself shows no sign of decay or that her work is done. She has more Christian vitality and is doing better work than at any time during her long witnessing for the Master. Her ancient walls are full of young life which gives promise of a bright and useful future. Like the eagle she is renewing her youth. She has been ever true to



the emblem of the Presbyterian church, "Burning but never Consumed."

*Sunday School.*

The problem of carrying on a successful Sunday School, has been an acute one in Greenvale church for many generations. In the olden days when roads were bad, and travel slow, the people seldom got to church on time, and as the children always came with their parents, under such conditions a Sunday School of any kind, was almost impossible. The experiment was tried time and again, and in various ways, to keep up interest in the work for the children, but all efforts ended in failure, owing to the indifference of the old folks towards the institution. In despair over the situation, the Session in the year 1882, reported to the Presbytery, that it was impossible to have a Sunday School in Greenvale church. During the last few years, all this has been changed, and now the school is one of the best to be found, among the country churches. Good roads and motor cars, have helped wonderfully along this line, and the new interest of parents with their hearty cooperation have worked wonders, in building up a school of which the church has reason to be proud. Many faithful individuals among the members have worked hard to bring about this happy condition, in the education of the children, in the Shorter Catechism and Bible. Worthy of special mention for the fine work they have rendered, might be mentioned the names of Mr. W. H. Leith, and Mr. G. P. Haddon. The women of the church also deserve a meed of praise, for their loyalty as teachers and helpers in every good work.

## GREENVALE CHURCH NOTES.

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### *Spring Well.*

There is a fine spring of sparkling clear water, near the church, in a little valley, that has supplied the congregation with drinking water for many generations. Thousands of people who have passed into the beyond, have been refreshed at this old well, and thousands more who are now living, with those of future generations, will have their thirst quenched at this never failing spring. It was in the year 1853 during the great revival of Dr. Daniel Baker, that the spring was enclosed by cut stone, the artistic workman being the late David Moore, a devoted member of the church.

### *Collection Bags.*

The present quaint collection bags have been in use for the last thirty years. Before that time the offerings of the members were collected by passing round the hat.

### *Sacramental Vessels.*

The present Communion vessels are said to date from the pastorate of the Rev. W. Pearson. From the baptismal fount, hundreds of children have received their names, and their place in the Christian church. It has also been the outward sign, of inward grace, in the case of hundreds of adults, who waited until reaching manhood and womanhood, before confessing Christ, and uniting with the church.

### *Organ and Music.*

The church has used an organ in public worship for about thirty years. Before that time the praise service was led by the various Clerks, who held office

in the olden time. They lined the psalms or hymns as the case might be, and then the congregation sang them as best they could. What the singing was like, we can only judge by what some of the old members say. It was often out of tune, everyone selecting the key that suited them best. Musical harmony there was none, so it could not have been uplifting or inspiring. The congregational singing has improved of late years, but it still leaves much to be desired.

### *Fast Days.*

In the old days, when people had more leisure than they have now, in our fast and furious age, the church had solemn days of worship preceding the Communion. This is now a thing of the past, the only special season of grace being the annual revival meetings, held for a week, during the month of August.

## LIST OF MEMBERS OF GREENVALE CHURCH FROM 1825 UNTIL 1860.

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*"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."—Rev. 7:14.*

S. W. Agnew, Mary Agnew, Williams Allen, Martha Allen Sarah J. Allen, Ann Brownlee, Lucinda Brownlee, G. H. Brownlee, Malinda Brownlee, Caroline Brownlee, John Brownlee, Martha Brownlee, II. Bowie, Lucinda Bowie, Price Bowie, Jane Cowan, Sr., Jane Cowan, Jr., John Cowan, Sarah Cowan, M. J. Cowan, Louise Cowan, S. N. Cowan, Elizabeth Caldwell, James Calahan, Sarah C. Calahan, Francis A. Dickson, Joe Dickson, R. Lucinda Dickson, James Dick, Mrs. J. Dick, Samuel Donnald, Elizabeth Donald, Frances Doyle, A. P. Doyle, Katherine Doyle, Katherine Doyle, Jr., Ann Doyle, Jane Dunn, Mrs. Galespie Edward Hagan, Nancy Hagan, Elizabeth Hagan, Ann Hawthorne, Jane Hawthorne, Jane Johnson, Elinor McKee, Grazila Milford, David Moore, Mrs. D. Moore, Jane Moore, Margaret Moore, Mary Moore, Mary Moore, Jr., Janet Moore, Sarah McAdams, Christian Rasor, James Richey, Margaret Richey, Jane C. Richey, Jane Richey, Martha Richey, Joe Richey, Jane Seawright, James Seawright, Elizabeth Seawright, Mary A. Seawright, Mary Sims, Andrew Stevenson, Margaret Stevenson, Jane Wallace, Nancy Wallace, Elizabeth Wallace, Margaret Williams, Elizabeth A. R. Williams, Mrs. Wilson, J. S. D. Weatherall, Cornelia Weatherall, Sarah Means, Lucy Anderson, R. A. Archer, Frances E. Archer, Orpho J. Hawthorne, W. W. Higgins, Elizabeth Robinson, Sarah Aiken, Elizabeth

Lowery, Mary Doyle, Joe J. Hawthorne, Mary A. Robinson, Susan M. Hawthorne, Debora A. McIlwain, John McGill, Sarah J. Lyon, Mary A. Richey, Vennasa McGill D. R. Caldwell, George B. Richey, Jane Richey, Mary McGuiken, Sarah A. Cowan, Rebecca McKee, Elinor McKee, Elinor Wallace, Mary J. Wallace, Emily Seawright, Louise Haney, James M. Calvert, Jesse S. Adams, Margaret Irwin, Janet Moore, Nancy Roberts, Lucinda Calvert, Jane Robinson, Jane Moore Eliza McKee, Mrs. Richey, Mary Jane McDonald, Nancy Hawthorne, Sam Y. McCreight, Jas. A. Lyon, Nancy Sims, John K. Moore, William Dunn Sr., Sarah C. Seawright, Allie Jane Hagan, Martha Moore, Hugh Wilson, Sarah J. Higgins, Allie A. Dunn, A. L. Black, J. A. Dickson, Thomas Hawthorne, Polly A. Hawthorne, Caroline Hawthorne, Mary Agnew, Malinda J. Agnew, A. Y. McKee, Fannie Dickson, George Wallace, James Young, Mrs. Mahally Dunn, David L. Donald, Eliza Donald, George B. Morrow, E. L. Morrow, Frances M. Milliken, Amanitha Milliken, Sarah R. Brownlee, Lousia Brownlee, A. H. McGee, Elizabeth McGee, T. Rebecca Richey, A. T. Seawright, John N. Seawright, Jane E. Seawright, J. B. Richey, Cornellia A. Hawthorne, Jonna Wallace, Mary A. Richey, John B. Seawright, J. H. McLees, John Drake, W. E. Seawright, H. M. Brownlee, J. W. Councey, Robert Gordon, W. A. Hawthorne, W. C. Hodges, Amanda, Drake, Sallie Barmore, Martha Hagan, Jane Donald, Polly Hawthorne, J. B. Hawthorne, Elizabeth C. Hawthorne, Mary A. Hawthorne, Nancy E. Hawthorne, W. A. Black, Margaret Dunn, Benjamin Smith, Lucinda J. Smith, James Y. Sitton, Harriet D. Sitton, R. R. Seawright, Essie Seawright, Talula J. Seawright, J. M. Hawthorne, Martha J. Hawthorne, Mary E. Hawthorne, Grace F. Doyle, Robert Hill, Mrs. J. R. McCord, J. C. Bell, Margaret McIlwain, Mrs. S. A. Gordon, Mrs. Hugh Dickson, Sallie Dickson, J. L. Robinson, Caroline Robinson, Elizabeth Sharp, John Higgins, Jane Higgins, Elizabeth Doyle.

## **CHURCH BUILDINGS OF 1784 AND 1804.**

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When the church was first established on the present site, in a beautiful oak grove, in the year 1784, tradition says that it was built of logs, and served the congregation for about twenty years. The building was a very crude one, and in the course of its existence became very ruinous, so much so, that it was decided in 1800 to build a new one. The Rev. Hugh Dickson being then called to the pastorate, was a young man of energy and enthusiasm and he entered heartily into the project for a new church. The edifice was a frame one, built out of very fine lumber, was covered with shingles, and had ceilings and floors of hand-dressed boards. It was dedicated to the worship of God about the year 1804, and continued to be used by the congregation until the year 1852, when the present commodious brick structure was erected. It is interesting to know that this second frame church building is still standing, and serving a useful purpose at the present day. It is used as a dwelling house in the village of Donalds, and the timber and wood work of the old church, seems as sound and good as ever.

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## **THE PRESENT CHURCH BUILDING.**

The present red brick church, was erected in 1852, in the last year of the pastorate of the venerable Rev. Hugh Dickson. He had the satisfaction of seeing it completed and in use, during the last year of his life. The structure was erected by skilled workmen, found among the membership of the congregation, the rougher part of the labor, being done by slaves, from the surrounding plantations. The bricks were made from clay, found on the church ground, and they turned out



to be of excellent quality, and of lasting material. They are just as solid and good today as the day they were first laid on the walls. One remarkable thing about the walls is that the bricks are laid in clay mortar, and then pointed with lime on the outside. This has proved to be a very fine way of producing a comfortable church. The building is warm in winter, and cool in summer. In their natural color, the walls had a very pleasing effect, the tints being beautiful.

Some years ago, it was thought that painting the walls, red, would improve the looks of the edifice, other improvements being in progress. This action, proved to be just the reverse of that intended. The painting spoiled the attractive natural colors of the bricks, much to the regret of all concerned.

For many years it has been a problem to heat the church in very cold weather, the only heat being produced by a couple of stoves, of very ancient make, the smoke escaping by two pipes, pierced through both sides of the building, an ugly arrangement, disfiguring the edifice and pleasing no one. During recent years this has been remedied somewhat, by a chimney erected on the roof, and while this has proved much better, the problem of heating the church, with freedom from smoke, has not yet been solved. While the structure is in a good state of repair generally, the floor is very much decayed, having received no attention since the church was first built.

Room is much needed for a modern Sunday School, the present quarters in the gallery and church, being inadequate, and out of date. By the expenditure of a few thousand dollars, this ancient church could be made one of the best arranged and comfortable auditoriums, to be found in the rural districts.

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### DONALDS OLD CHAPEL.

The minister of Greenvale church has had a preaching point at the village of Donalds for the past fifty years. Before that time, away back in the days of

the Nullification agitation, a good many of the members of Greenvale church left the congregation, and started a small church in the country about three miles northeast from Donalds, which they named Gaines chapel. For sometime these people had occasional preaching, by ministers of different denominations, but the congregation gradually dwindled away, most of the people composing it joining with the Methodists or Baptists as the case might be. After the dispersion of the flock, the chapel was moved to Donalds, and was used by different denominations, each having an equal right in the use of the building. One of the earliest preachers to conduct services in the chapel, after its establishment in the village, was the Rev. W. F. Pearson who in 1871, presented a handsome pulpit Bible for the use of the church.

Bethesda church as the place was known, continued to serve the denominations for a number of years, until the building became ruinous from neglect, then it was abandoned, and later torn down to make room for a dwelling.

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### NEW CHAPEL.

The present comfortable chapel used by the Presbyterians was erected in the year 1898 by a few of the members of Greenvale church, and the general public assisting. The idea of the chapel at the beginning, was to make it a convenient place of worship for old people, who were unable to ride over the rough roads to the old church, and for any in the village who might desire to attend its services. This arrangement did not continue long, for we find that in 1902, twelve of the members of Greenvale church, petitioned Presbytery to be formed into a regular congregation at Donalds. This desire was granted, and the chapel folk started on their career as the Presbyterian church of the village. Owing to a number of circumstances, the church has not grown much in numbers, but the little band is known far and wide for their friendly spirit, and

their sterling hospitality. The "chapel" as it is yet fondly named by its members, is served by the pastor of the mother church, who preaches there twice every month.

*Elders and Deacons in Donalds Church.*

George R. Black, J. M. Campbell, R. F. Stone, J. B. Winn, Herbert T. Gordon, Treasurer, Mrs. Eunice Agnew.

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### HAUNTED CHURCH.

It is the common belief of the negroes and illiterate whites, that the old church and its surroundings are haunted. No black man will go near that vicinity at night, if he can help it, and when necessity compels him to go that way, he makes a wide circuit of the place in fear and trembling. The story is told of a white man and negro, that went hunting in the surrounding woods, and had little or no success, until towards evening, when the dogs seemed to have treed a coon, to which they approached in high glee, glad to have caught something at last. When the men approached the tree in the semi-darkness, the dogs without warning ran away, yelping through the woods, and no amount of crying or coaxing could bring them back. The negro with bulging eyes, declared that there was no coon on the tree, but a hant, of which there were many in that neighborhood, being right behind Greenvale church. The dogs had seen the unearthly thing, with shining eyes in the tree, and had run away, in which they were soon followed by the white and black men with all the speed that fear could command. It was also the belief of the negroes, that the congregation could have no night services in the church, on account of the "spooks" always blowing out the lights, during the services. This superstition arose from the fact, that until a few years ago, there were no lamps in the church, as all the services were held in the day time. The church can now be lighted

at night when necessary, as it has been furnished with lamps.

Another story is told with great gusto by some of the older members, concerning the old school-house that formerly stood on one corner of the cemetery. This building having become ruinous and unnecessary, stood for many years in a pitiful and dilapidated condition, untenanted and neglected, an eyesore in an otherwise charming situation. Some years ago in a neighboring city, during a drunken brawl, a man killed his fellow, and became a fugitive from justice. He had a number of loyal friends that kept him hid and supplied with provisions, in different hiding places, along the Saluda river. However, his hiding place was always in danger of being discovered by the officers of the law, and his friends had to move him in haste during the night from one point to another in great fear, and oftentimes against the will of the fugitive, who had become worn-out with the hardships that fall to the lot of an outlaw. In desperation and as a last resort, he was carried in the dead of night to the old school-house and found a refuge, hiding in the garret, where not a living soul ever dreamed a man could exist. Everything was done to make him comfortable in his cramped quarters, and when the evening shadows fell, a plentiful supply of food was brought, of the best the farms could supply. The fugitive for several days loudly protested to his friends that the place was unbearable owing to the leaky roof, and wretched condition of the building, but all in vain, as they only reminded him that they were doing their best under the circumstances. At last the prisoner of the garret, declared that he could not stand the awful place any longer, that the lonesome nights were made terrible with ghosts and evil spirits, that tormented him so, that sleep was out of the question. "For God's sake" he pleaded "take me out of here, I'd rather be in jail a thousand times, than spend another night in torment here." There is no doubt but the man was only the victim of his own disordered imagination, but his ravings

only increased the superstitious awe, in which the place was held by those who believe in wandering spirits. He was removed to another refuge, where he remained for a short period, and then surrendered to the authorities.

That this peaceful God's acre should have a reputation among certain classes as being the haunted ground, we can only put it down to ignorance and the inborn fear of a primitive people, over the mystery is always associated with lonely graveyards. No sweeter haven of rest could be found for the last resting place of our loved dead, than the cemetery of Greenvale church. From far and near they bring at last to rest there, until Judgment day, all that is mortal of her sons and daughters, that have gone out into the wide world, and died far away from their home. There sleeping side by side, are men and women who in their life time, belonged to many or no Communion. Presbyterians, Methodists, Baptists, Roman Catholics and others, lie there in perfect peace. Asleep in Jesus.



## **MONUMENTS.**

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The following monuments were erected through the efforts of the Rev. James M. Dallas, the placed on the walls of the church.

### **Scotch-Irish Pioneers.**

This is a beautiful shield shaped monument, of regal blue marble, which with the emblems and inscriptions, was designed by the pastor. On one side is the Shamrock for Ireland, and the other the Thistle for Scotland. In the center is the Burning Bush of the Presbyterian church, with the Latin inscription, Nec Tamen Consumebatur. Dedicated October 6th 1912. The reading matter on the face of the shield is as follows:

Sacred to the memory of the Scotch-Irish Pioneers.  
Who organized this Presbyterian church, A. D. 1784  
From the home land they brought their faith.

To enrich the South,  
Their brave hearts and strong arms,  
To subdue the wilderness.

The above date of 1784 is the commonly accepted one in regard to the organization of the congregation. It can not be correct, however, as the church had its first settled pastor in 1773.

### **Soldiers Monument.**

The soldiers monument is a handsome and solid block of regal blue marble, and was erected and dedicated on March 4th, 1914. The design was made by the pastor, and consists of two Confederate flags



crossed, with muffled drums and cannon. The following words in Latin is contained in a ribbon that runs across the monument, between the flags, and is cut in golden letters, Dulce et decorum est pro patria mori.

The following inscription in enlarged raised let-occupies the center of the tablet.

Erected in honor of the men and boys of this church and district who fought and died in the Confederate army.

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### **Pastors Monument.**

The pastors monument, gives the dates, names, and number of years each minister served the church, since the year 1773. It was designed by Rev. James M. Dallas, and is a gift to the church by the pastor and Mrs. Dallas. The upper part contains a Cross and Crown, with a Latin inscription Lux Venit ab Alto. In the lower end is a circle containing the monogram J. M. D., A. C. D. The succession of pastors is inscribed on the center as follows:

Rev. John Harris, 1773—1784.

Rev. Robert Hall, 1784—1791.

Rev. R. G. Wilson, D. D., 1794—1798.

Rev. Hugh Dickson, 1800—1847.

Rev. John C. Williams, 1847—1868.

Rev. W. F. Pearson, 1868—1893.

Rev. J. T. McBride, D. D., 1894—1899.

Rev. R. G. Wylie, 1900—1905.

Rev. T. D. Cartledge, 1906—1910.

Rev. J. M. Dallas, 1911—1923.

The above tablet was dedicated on March 27th, 1913.

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### **Monument to the Rev. John Harris.**

This tablet was presented to the church by the pastor, in memory of the first settled minister of the congregation. It is a square monument of blue marble and contains as emblems, two continental flags, with the

following inscription cut in white letters.

Sacred to the memory of the Rev. John Harris, M. D.

First pastor of this church in 1773.

A patriot of the American Revolution.

The Harris memorial was dedicated on September, 29th, 1917.

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**Resolutions adopted by the congregation of Greenvale church at the close of the pastorate of the Rev. J. M. Dallas on December 2nd, 1923.**

*God be with you 'till we meet again."*

Whereas, our beloved pastor, Rev. J. M. Dallas has tendered his resignation as pastor of Greenvale church, after a faithful and successful pastorate of twelve years.

We the members of the said church, hereby concur in the following resolutions:

**First**—That we with great reluctance concur in his request, believing that it is in accordance with God's will.

**Second**—That we give testimony to his faithful service in the Master's work. He is a shepherd in the true sense of the word, a splendid citizen, a sincere friend, a devoted pastor, and a comforter of all the people in time of trouble.

**Third**—That Mr. Dallas leaves old Greenvale with the highest esteem of a grateful people, who appreciate his splendid scholarship, his unusual ability in preaching the Word, and adapting himself to the understanding of his hearers, and his faithfulness in discharging his pastoral duties.

**Fourth**—That under his pastorate, the church has been more active and progressive in all lines of work, than before, in its long history. The attendance at the services, addition on confession, and the contributions to the benevolent and other funds, have been multiplied under his leadership.

**Fifth**—That the congregation by a rising vote express their appreciation to our beloved pastor, for the searching out and putting together the history of our church, which gives us a clear record since 1773, a period of one hundred and fifty years. We also thank him for his labor and gifts in placing the beautiful memorial tablets on the walls of our church, that will preserve its history to future generations.

**Sixth**—That these resolutions be spread upon our church records, be published in our church papers and the public press, and a copy be presented to Mr. Dallas.

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The following excerpts are taken from letters received from Mr. Benjamin D. Riegel, President of the Ware Shoals Manufacturing Co., to the Rev. James M. Dallas.

New York City, Feb. 26th, 1918.

To Mr. Dallas.

You have done a wonderful work in your eleven years stay at Ware Shoals, I realize this thoroughly, and it is hard to make the statement that many of the people, with whom you have worked, do not appreciate what you have done for them .

New York City, Dec. 19th, 1923.

To Mr. and Mrs. Dallas:

You have both worked very hard for as many years as I have known you and it has been a wonderful work that you have done, under very discouraging conditions.

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Rev. L. K. Martin a native of Georgia and formerly of Dalzell, S. C., was called as pastor of Greenvale and allied churches during the month of August 1924.

To him the author extends best wishes for a long and happy pastorate.

## Memorial Church Ware Shoals.

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*"The church in the wilderness."*—Acts 7:38.

The author has deemed it wise to include in this little book, a few facts regarding the history of the church at Ware Shoals, as there is a great deal of misinformation and lack of knowledge shown in published reports regarding the same, which is misleading and unsatisfactory.

The first man to become interested in that new mill village from a religious standpoint, was the late Mr. Walter M. Smith of New York. Mr. Smith was a well known merchant of that city, a noted philanthropist, and an elder in the Presbyterian church. Being a stock-holder in the Ware Shoals Co., he was deeply interested in the spiritual welfare and happiness of the people. He called the people together in public meeting, and after addressing them pointed out the advantage of having one church in the village to meet the needs of their spiritual nature, and promising them help in building a church and school for their children. At that meeting held on April 17th 1907, the people agreed to form a union church of all denominations as being the best plan for a new and poor community. A covenant for the purpose was signed by 60 Baptists, 27 Methodists and 15 Presbyterians who agreed to work in harmony and peace for the advancement of the kingdom of Christ.

A call was signed and forwarded to the Rev. James M. Dallas pastor of the First Presbyterian church of Morrice near Detroit asking him to become the pastor, promising him a liberal salary, and new church and manse buildings. It took the author many

long months to decide what to do, as this was something new, in a strange country, among people he did not understand. He had always been an ardent advocate of church union, and here was an opportunity to put this theory to test. He, or Mr. Smith either, did not know how strong sectarianism was in the South, or the impossibility of welding those religious elements into one. Mr. Smith was insistent on his trying the plan, however, altho' the writer stated his belief that the scheme was unworkable. However, after giving the matter prayerful consideration he decided to give it a trial and arrived at Ware Shoals in the middle of July 1907.

A church and school were erected and also a home for the new minister. A flourishing Sunday and day school was established and it looked for a while as though the idea of Mr. Smith's might work. Things went on very satisfactory for about two years, when the Baptists withdrew to form a church of their own, and it was not long until the Methodists did the same, which caused the plan of a union church to fall to the ground. Mr. Walter M. Smith the man who had done so much for Ware Shoals and one of the finest Christian gentlemen that ever lived, was after a short illness called to his eternal rest, full of years and honors. He died in November 1907, his last work being to plan for the dedication of the new church.

Mr. Dallas united with the Presbytery of South Carolina in 1908. In the year 1909 he received a call to return as pastor of his old church in Michigan the First Presbyterian church of Morrice, but this he declined, on the earnest solicitation of the president and people of Ware Shoals, that he remain there and continue his religious and philanthropic work. He only consented, on being given the privilege of organizing a Presbyterian church for the village. This object was realized in January 1909, when a church consisting of thirty-five members was organized by a commission of South Carolina Presbytery. The new church was



named Memorial, in honor of the late Mr. Walter M. Smith.

Mill towns are not congenial ground for the growth and prosperity of Presbyterian churches, and wherever found in such places, they have a hard time to live. The people generally do not understand the Presbyterian church and are inclined towards churches of the immersionist type in baptism altho' the Methodists have met with success, in isolated cases. Presbyterians in such communities are very few, and like the rest of the people continually on the move. To build up a permanent congregation is almost impossible, owing to this continual coming and going from month to month at all seasons of the year.

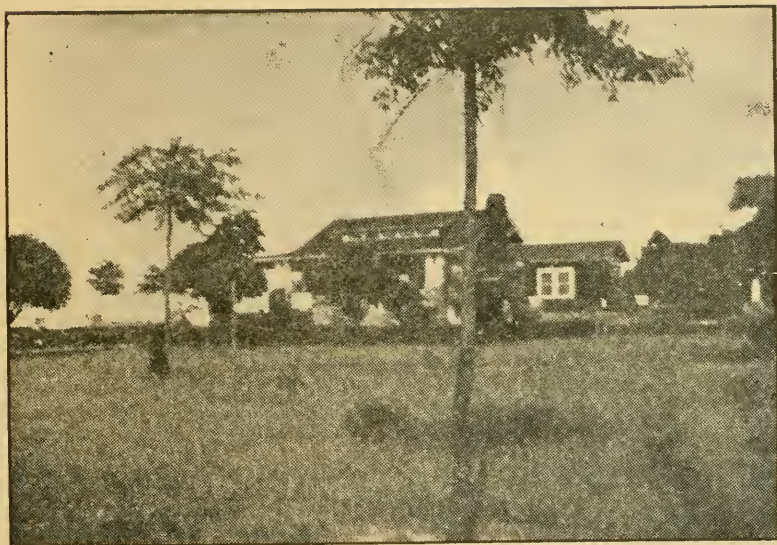
The Smith Sunshine Mission Band for children was organized by Mrs. Dallas in the year 1907 and was carried on by her for the period of eleven years. During that time hundreds of children were taught the Scriptures and learned to repeat the Commandments and Psalms from memory.

One of the first Christian Endeavor Societies organized in this part of the South was formed at Ware Shoals in 1908 with fifty members and it continued to do good work among the young people for many years. The Womens Home and Foreign Missionary Society was established in the year 1913 and has continued its fine work for the church up until the present time.

The church has never grown much as to numbers owing to her yearly losses and the scarcity of Presbyterians among the mill workers. The highest peak reached in membership might be placed at eighty and the average about sixty.

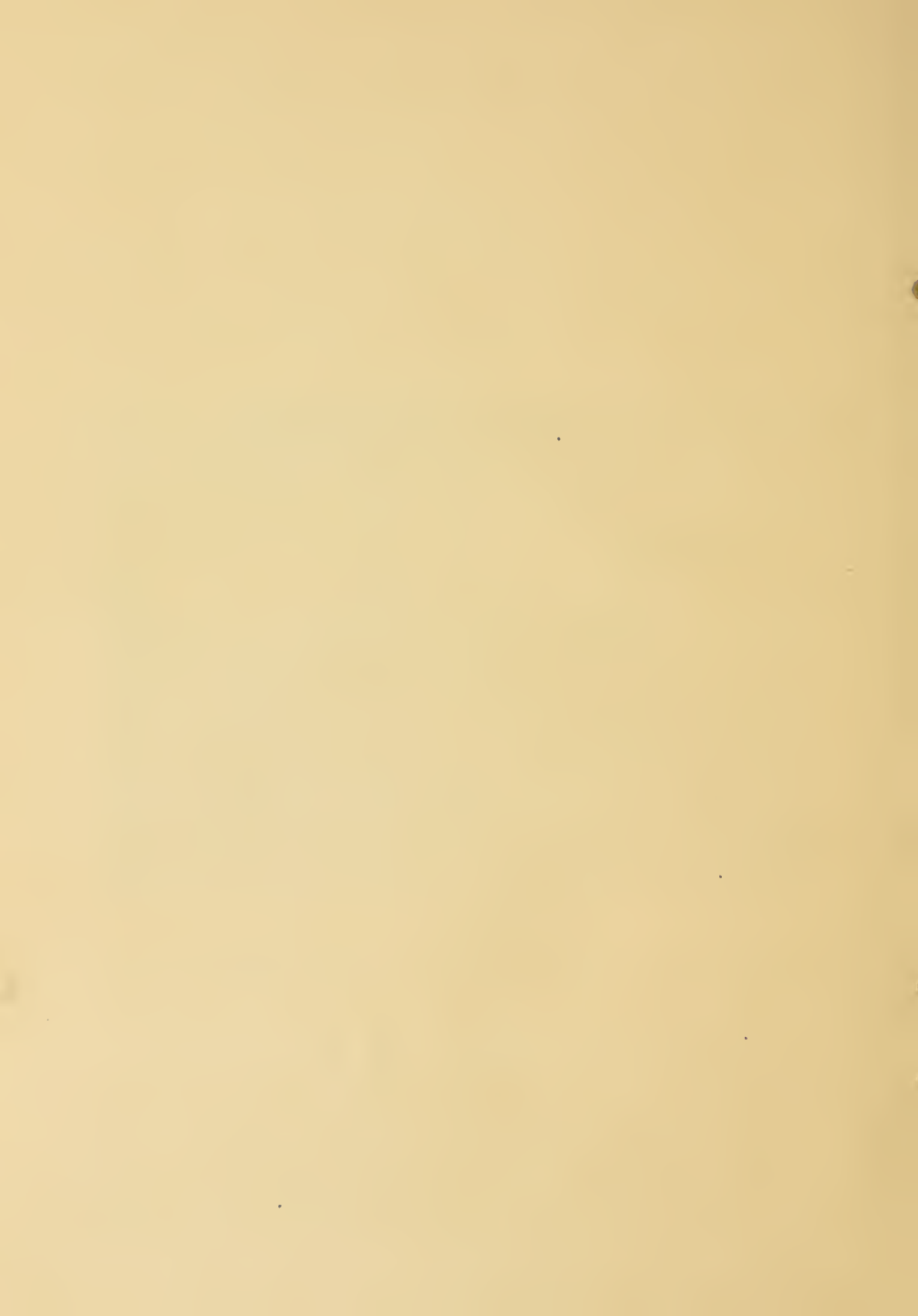
During the fourteen years that the writer has looked after her interests she gained many members, converts from the big meetings as they are called, which were held in the Summer months of each year, and from personal contact with the members and their families, who drifted into Ware Shoals from other places. For eleven years a weekly prayer meet-





**ROKHAME**

**The home of Rev. and Mrs. J. M. Dallas, Donalds, S. C.**



ing was conducted by the pastor. During these years the church had many heartbreaking losses, by the removal of families from the community. The annual average loss might be put at ten, while under a vacancy which occurred between 1920-22 the congregation lost no less than thirty-five members.

The church at Ware Shoals during the time of the author, never received a penny of Home Mission funds.

During these years it contributed to the funds of the Presbyterian church for benevolent work, the sum of over four thousand dollars.

The union Sunday School composed of Presbyterians and Methodists sent in contributions to Thornwell Orphanage the sum of over one thousand dollars. The pastor collected and distributed a fund of fifteen hundred dollars in aid of poor and destitute people, during his stay in Ware Shoals. On October 28th 1908, Mr. and Mrs. Dallas were presented with an address, signed by the president of the corporation and the leading citizens of the town, in appreciation of their work for the welfare of the people. They received at the same time a purse of one hundred and thirty dollars in gold.

The pressure of work in his other three churches, compelled the writer to resign his work at Ware Shoals in 1918. From that time until 1921 he had no connection with Memorial church, although deeply interested in its welfare. In October of that year, at the request of the officials of the church, and to save it from extinction, he again consented to look after the work until some better arrangement could be found.

His contract with the church ended December 31st 1923, and was not renewed. During the following months of 1924, Mr. Dallas put forth every effort to secure a house of worship for the congregation, that the people might have a church home. The Presbytery promised two thousand, five hundred dollars

towards the building, and the members and friends subscribed about the same amount in the town and district. The promise of the Company made through its head, to give a lot and dollar for dollar failed to materilize, at that time, so no church was built, and the fondest hopes of those interested crushed to the ground.

It is the sincere hope of the writer that this congregation may grow and prosper, and that in the coming years a suitable building will be erected by the combined efforts of the Presbytery, people and corporation.

Owing to the growing knowledge and education of the mill people, with the disappearance of ignorance and illiteracy, a Presbyterian church is needed in every such community, and it will pay Presbyteries and people to hang on, amid discouragements, with the hope of a better day and for the good of thousands of our Scotch-Irish race whose forefathers loved the old church and were nourished at her altars.

## *SCOTCH-IRISH PRESBYTERIANS*

(1923)

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**Address Delivered at the One Hundred and Fiftieth  
Anniversary of Greenvale Church on November  
11th by the Rev. James M. Dallas.  
Blue Blooded Scots.**

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Your ancestors were blue blooded Scots. Their original home was in the southwest counties of Scotland. From their mountains and valleys they could look across the Irish sea, and see the green hills of Ireland shining through the mists like gems. Little did many of them think that these same hillsides were to be the future homes of their children for many generations.

### **Artisans and Farmers.**

Those Scottish men and women were artisans and small farmers. They led simple, austere lives, finding it hard work to win their bread from the wet and unfruitful soil. Their homes were poor cottages, built of stone and thatched with straw or heather, while their implements of husbandry were of the most primitive kind. They had to pay big rents to the lords who owned the land, and when the harvests turned out badly they were often brought to the verge of starvation.

### **Puritans**

They were Puritans of the sternest type. Their sufferings had made them so. No people had sacrificed

more than they had done in the cause of civil and religious liberty. They were denied the right to worship in their churches, their homes had been burned to the ground, they were hunted like wild beasts from valley to valley, when they attempted to meet and worship God according to their conscience. They were Protestants before the Reformation. Although the old Culdee church seemingly had disappeared from Scotland for three hundred years, and the Roman Catholic church had full control of the nation, yet in the hearts and lives of those people the ancient church of their native land found a refuge. The love of the precious Word, her simple rites, her inborn love of the rights of man, were interwoven in the woof and fiber of their character. Do you wonder that they counted not their lives dear that were sacrificed in such a cause? What strong conviction they must have had to endure with such heroic fortitude the awful sufferings of that period in Scottish history, called the "Killing Time," rather than surrender their Presbyterian principles. The bloody Claverhouse and his wild dragoons utterly failed in their mission of making them conform to a church they did not love. Not even when thousands of them had become martyrs for their faith, would they desert the blue flag of their church. Christ's crown and covenant were of more value to them than the favor of kings.

### **Saints.**

No church on earth has a grander roll of saints on her calendar than ours. When they left their native land to seek a new home in Ireland they carried their religious convictions with them. They have been living there now in the province of Ulster for three hundred years, a nation within a nation, still Scotch to the core and as devoted and loyal to the Presbyterian church as they were while living in the misty romantic glens of old Scotia. In some things, however, there had been a change in their character. Their residence in Ireland has not been one of continued peace. They have suffered much and have often been oppressed by the native Irish who have always looked upon them as



intruders. This environment has produced a type of men we call Scotch-Irish. They have caught something of the warm hearted witty nature of the natives while retaining in an intense degree the strong virile patient character of the Scot. These characteristics have made them a mighty force in the world, and we have felt it here in America. At least five of our presidents have been Scotch-Irish and the month of November may bring us another.

### **King James.**

It was the Most High and Mighty Prince James, styled King of Great Britain, France, and Ireland, Defender of the Faith, that conceived the idea that your fathers might prove a blessing to his turbulent province of Ulster if he could only induce them to settle there. Historians tell us that this prince was far from being the mighty prince that he was described on the fly leaves of our old Bibles. He was called by one of them the "wisest fool in Christendom," and was a queer mixture of weakness and learning. Although brought up under the influence of the Presbyterian church, he had no love for our Communion, declaring our system of government was too democratic and very antagonistic to his kingly dignities. He said that without bishops there could be no king, therefore called our church "God's silly people" when he would have forced bishops upon our fathers, against their convictions and without their consent. He, however, had wisdom enough to know that his Scottish subjects were even in those days the best farmers in the world, and just the kind of men to transform the wild lands of Ulster into productive farms and prove a buffer state to the natives who were in a continual state of rebellion against his authority. Offering them new and cheaply rented land he induced many of your fathers to leave Scotland and found new homes in Ireland in 1611. The emigration thus started has gone on more or less even to the present day. Between the date of the first migration and the battle of the Boyne it was esti-

mated that no less than fifty thousand Scottish families had settled in Ulster. They have by their thrift and industry transformed the wildest and bleakest part of Ireland into a land of smiling farms, and have founded and fostered an industrial city called Belfast, that is the pride of Irishmen of all creeds and conditions.

### **Emigration.**

It is over two hundred years since the attention of your ancestors was directed to the Carolinas as a suitable country to settle in. A few in those early times had dared the awful terrors of a voyage across the Atlantic, which in those days of slow sailing ship occupied about six months, and had found homes in the then unbroken wilderness. Eager to have as many of their countrymen about them as they could, not only as neighbors, but to help defend the settlements against the Indians who were their inveterate foes, those early settlers did all in their power to induce their friends in Ireland to follow them to the land of the free. Many of them who left Ireland with high hopes never reached America. They died at sea from the lack of proper food, unsanitary quarters and terrible hardships endured on board those old coffin ships. Scurvy and smallpox killed them by the hundreds and they found a last resting place in the angry ocean. Many came to this country by the way of Charleston, working their way slowly up through the malarial regions until they reached the more desirable lands of the Piedmont. Others landed in Virginia ports and made their way South by ox-teams. We have no conception of the sufferings your forefathers went through ere they were able to form a settlement in the then trackless woods. It took brave hearts indeed to stand the loneliness of the forest, not saying anything about danger always lurking about in the form of savage Indians. Not very far from the place where we are assembled a company of your people were massacred in cold blood by those red fiends.

One of the first things your ancestors did after

founding their homes, was to build a church and school. They never forgot their duty to God who had brought them safely across the sea, and had given them a goodly inheritance in this fair land. Education to them was the handmaiden of religion, so for the children's sake, the school must be established. The church was built of logs, if not on the present site, on some spot very near it. This is holy ground that must always be held in reverence. They were simple folk with a simple faith, those fathers and mothers of yours, and their house of worship was very plain, but they carried in their hearts a faith that had been the consolation of their race for a thousand years. Along with their religion they also brought from Ireland their love of liberty, and I am sure that it was around Presbyterian churches that the first plans concerning the Revolution were matured. Most of them were Whigs who made a gallant struggle for American independence. They also made an early impression on the political fortunes of the State which remain to this day. The "Bonnie Blue Flag" that we all love is only the banner of the Presbyterian church with a palm tree engraved onto it, while the legislature is honored by having borrowed the name of our highest church court, and calling itself the General Assembly.

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THE END





